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## LYMAN C. HOWE

## AT BUEFALO.

How I work may have cosmopolitan significance. The principles and applications of Spiritualism have a world-wide value and from each expression something may be learned. A new impulse given to what has already been learned.

It is quite a common thing among editors and publishers that obituary notices have only a local interest, unless the subject be known to fame. This is a mistake. I know of many where those notices with interest far more interest than much else that is printed—whether they have ever heard of the persons or not. Besides, there is in almost every life something which may be of value to the whole world it brought out and duly clothed with the intellectual contents of a good writer. Any such story, as compared by S. B. Brittan was published without any change and made better reading than the fourth of all the matter in the paper. He knew how to present facts and persons so as to give the best service to them.

In every life and death there is a wealth of illustrative value to engage the pen of scholars and the time of readers profitably; and in many of the most obscure there are facts and experiences, examples and suggestions, that might be related to the world as the most helpful and interesting to intelligent readers. History is a great instructor and all history is made up of human lives and their relations; and when well repeated they are food for thought, and positive moral stimulus, as well as beacons to those seeking the paths that the past has trod.

Buffalo is a live city. It is the first one in which I ever spoke—forty-four years ago. From that day to this, the years have been branded by the lives that have shared in its activities. Everyone is related to the whole, and not one is without interest to thinkers. Then Captain Lusk was the moving cause, and Editor Albro, of the Age, was a vital factor in the spiritual work.

Then too, James Brooks and his daughter Sarah were important agents for the spirit world, and Mrs. F. O. Hyzer and Thomas Gales Forster were the admired of all admirers for their wonderful gifts and masterly presentation of the New Gospel.

Then Capt. Gardner was conspicuous among the progressive agencies, and Mrs. Swain was a wonder in the order of mediums and marvels. S. H. Wortman was an active participant, and Thomas Gales Forster his ideal man and speaker. Thos. Rathbun was a helpful factor, and I boarded with him for a time.

Then Mary Taylor, wife of Geo. W. Taylor, was a powerful tonic to spiritual circles, and George frequently shared the life of the growing people of Buffalo. Few, if any, of these remain in the flesh, but they are not frozen out by death. Their influence may still be helpful and it is well to maintain a sympathetic correspondence with them by frequent awakenings of the golden memories in which love and wisdom hold a magic light, and invite their co-operation with all the good works for the cause of humanity that engage our efforts. If we forget and ignore them, will they be with us to help and guide? Is not reciprocity as valid in the operations of psychic influence as in the swing of worlds? The present has come out of the past, and is related to it. The past can serve the present, but we should give it a welcome and an invitation.

The echoes of far off years may stimulate and direct us today. To recall a seance, a social season, a loving message, a word of wisdom, a struggle and a victory, a thrill of emotion that answered some magic touch from the wand of life, wail or a smile, may stir within us a series of thoughts, feelings, and a quickening power that translates those far off days into fresh bloom of the fragrant now, and our consciousness with all its marvelous variations and immortal riches is the one deathless reality that binds the years of eternity in one limitless now.

Today Buffalo has a new class of working agents, but they are dependent upon the antecedents, as well as the spirit world, for what they are and what they do. Today the Spiritualists have a church in Buffalo. But the absence of one woman would have left it as a vague picture instead of a reality. Mrs. Dr. Mattison and her spirit helpers and guides are the vitalizing energy that has caused this materialization. How many are there who appreciate her great and unselfish help and steadfast devotion to the cause? If the Spiritualists of Buffalo realized it, and had the life of an oyster to vitalize their faith, it would not be a year before the church would be raised another story and enlarged to double its present capacity, and Spiritualism would be recognized as a power to command respect and attract the people.

There is a band of earnest souls that are true and doing what they can to unite and broaden the work, but there ought to be ten to where there is one ready to cooperate and support the cause with their influence and their cash. We had our Easter, and it was sweet with spiritual blossoms fresh from the sky; but these do not attract the giddy multitude, like those that grow from the dark earth and blossom for a day, shed their fragrance in the air, and vanish. We had spirit messages and names through the media of gifts of Nellie Mosier, and those to whom they were given seemed pleased, more pleased than if she had given them an Easter Lily. We had some notables in the audience, among them a professor from Cornell University, who took quite a lively interest in the speeches and tests. The Lyceum, conducted by Miss Starr, was conducted handsomely, and I am told that it is growing in numbers and interest. The Bible class, consisting of adults, was quite lively, but most of the life came out of spiritual issues, experiences, questions and analyses rather than a routine of textual guessing and gazing down the vista of ages to gather some hints of human nature under difficulties trying to find out the purpose of God.

I met old friends and new, and was glad to know I was a pleasant memory to them. Mrs. Jacobs, of Titusville, gave me a message from Mrs. Keene. Mrs. Brainard, whom I knew forty years ago in Laona and Fredonia shines with the maturing of the golden days of faith, hope and love. Mrs. Gage, the musical medium, shows the wear of pain and the wrappings of fate, but is bright and smiling.

J. W. Dennis gave his influence and large personality to our Easter, and supplied me with some data of the world's progress. Mr. Allen was absent in the morning but presided in the evening. Mr. Hammon conducted the forenoon exercises most acceptably and with becoming grace. Elisha Brown reported to be a friend in the evening and where there is no one need fear evil spirits.

These items all contribute to the working force, and, as the Christian Scientists say, Speak it and it shall be.

## An Old Favorite

## THE LAST LEAF

By Oliver Wendell Holmes



SAW him once before,  
As he passed by the door  
And again  
The pavement stones resound,  
As he totters o'er the ground  
With his cane.

They say that in his prime,  
Ere the pruning-knife of Time  
Cut him down,  
Not a better man was found  
By the Crier on his round  
Through the town.

But now he walks the streets,  
And he looks at all he meets  
Sad and wan,  
And he shakes his feeble head,  
That it seems as if he said,  
"They are gone."

The many marbles rest  
On the floor that he has prest  
For their bloom,  
And the names he loved to hear  
Have been carved for many a year  
On the tomb.

My grandmamma has said—  
Poor old lady, she is dead  
Long ago—  
That he had a Roman nose  
And his cheek was like a rose  
In the snow;

But now his nose is thin,  
And it rests upon his chin  
Like a staff,  
And a crook is in his back  
And a melancholy crack  
In his laugh.

I know it is a sin  
For me to sit and grin  
At him here;  
But the old three-cornered hat,  
And the breeches, and all that,  
Are so queer!

And if I should live to be  
The last leaf upon the tree  
In the spring,  
Let them smile, as I do now,  
At the old forsaken bough  
Where I cling.

## The Clergy Talk Spiritualism.

Is it not strange that the clergy of most all denominations talk Spiritualism, yet if the name Spiritualism is mentioned in connection with the clergy, they are talking about a miracle, a short time ago say, at a burning of a mortgage service, "I believe the presence of my departed wife, and the presence of others connected with this committee are with us, unseen, at this service." A few years ago at a Quarterly meeting I heard a minister say "How do you know that our own departed brothers and sisters are not here in numbers more than those you can see, and mingle their songs of praise to God with us?"

Another preacher with whom I am well acquainted, said to his congregation in his talk, "Father raised two adopted children—a boy and a girl. They both died with the same disease. The last one that died said it was going away with the other one for they had come after it and was there." The minister added, "Friends, I do not doubt this in the least." Yet when I told this preacher that it was Spiritualism he told me I was a backslider in heart because I left the church and went with the Spiritualists.

I know a preacher who composed some verses that some of them sang. The chorus was something like this: "I hear the angels sing—don't you hear them sing? I hear them sing."

I asked him after the meeting if he really heard the angels sing? If so, I said, you have become Spiritualist. "Now, sister," he said, and turned and walked away. I knew at the time that they were singing what they did not believe, something that he had written up for effect—mere sensation—and no truth in it. If I had said then and there that I had heard a certain song, they would have wanted to silence me. Thus it is. But the questions should be asked so as to make clergymen honest in purpose and work.

## HORTENSE M. PHELPS.

"Man is ever striving to comprehend the incomprehensible, and it is this very striving that makes his existence on the earth-plane one of interest and even joy. With each thought he consciously or unconsciously acquires, or rather uncovers some truth. Patience! dear soul, in a while thou wilt know the Truth."

"Love is never produced. It is, and eternally manifests in countless forms on countless planes in countless spheres."

THE EXPERIENCE  
OF A MEDIUM.

BY A PSYCHIC.

I am a recluse living alone in a large, deserted mansion near the thundering Cataract of Niagara. Last night I drew my arm chair in front of the large old-fashioned fireplace, half full of logs of wood, and as the slanting rays of the winter sun threw faint shadows across the room, and while the very air seemed filled with the misty forms and voices of all the departed ones that I had known in the long ago, when youth had lent a charm to earth's existence.

Time has aged my material body until some would call me old, but I am not old. My soul glows just as it did in the long ago, before time had silvered my locks, furrowed my cheek, or wrinkled my brow.

I love music, and I often hear the most beautiful strains of heavenly music after the turmoil of the day is over and I am at rest in the old arm chair in front of the wood fire. I love so well.

But tonight, instead of entrancing music, I hear a voice, and I hear the soft whispering tones of a condition.

The half-audible voice says "write," so I grasp my pencil and as I listen and prepare to write I hear the first exclamation is a louder voice of "My God, will I ever see the blessed light again? Darkness ever surrounds me. Brother, can you aid me? Will you aid me? Brother, for the love and the hope that you have for a happiness in a future life, aid me!"

"Born out of the shadowland of earth life into the yet darker realms of my present existence, I am wretchedly miserable. Repentance came too late—came too tardily. I seek for light and find it not. Am I to be forever damned? Suicide did not kill—my own hand did not quench the vital spark! Now I know that human life cannot be done away with—death out of earth life does not end all. I had hoped for utter oblivion at end of earth life and now I find eternal life instead. Oh, my God! will I ever reach the beautiful realm of light again? I am not blind, Oh, no! for dim-lit horrors surround me and, self-doomed, humanity like myself bewail their lot in vain. I am not deaf for I hear from out of the depths of the darkness that surrounds me the wail of lost souls in deepest agony. Earth's sorrows were unbearable, yet the realities of this realm of soul darkness is far worse than earth's sorrows could ever be."

At intervals of three to five minutes, I, the writer of this narrative, listened to the horrible details as written above, and when I requested that the voice should speak continuously, he simply exclaimed in a decided manner, "Impossible. Listen and write." So, continuing in disconnected sentences I continued as follows:

"Mortal man, brother, aid and help me. Help me! In the name of God, I implore you to help me! I shall perish unless you help me and I shall be forever doomed and forever lost unless you aid me!"

I asked, "What is the matter with you; and what was the trouble or cause of your present condition?"

The whispering voice answered, "Write, for I now get a glimpse of light and realize that repentance and an earth experience will aid me. Hear my story. I now repent in sorrow and in deepest humiliation."

Continued on Page 5.







## LILY DALE NEWS.

Cassadaga Camp at Lily Dale, N. Y. opens July 5th, Closes September 2nd, 1903.

The Best Speakers will be Engaged for the Platform.

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ISABEL B. BATES, COR. SEC.

The leaves are beginning to show on the trees and the swallows have returned, two striking indications that spring is here. The wild flowers are out and the ground is covered with the small yellow violets that flourish in the woods in this vicinity, while the dandelions are beginning to rear their yellow faces in every direction.

Mrs. Pettengill has returned and the spring work of cleaning up has begun with a corps of men and a team to haul the rubbish away. She will return to Cleveland for a few days after which she will be here the most of the time and oversee the work in person.

Mrs. Gremeyer has arrived and is making some improvements in and around her cottage. She will remain until the middle of May after which she will take a trip to Chicago and then be here for the summer.

F. Gordon White will arrive here April 27th. He and Mrs. White will spend two weeks here and will arrange for painting and in other ways improving their cottage on Cottage Ave.

Mrs. Beilell of Warren, Pa., has rented the Turner cottage on Third Avenue and will take possession of it within a few days.

L. C. Hutchinson of Madison, Ohio, has arrived with his household goods and has taken possession of his cottage on Marion street. His family will arrive next week and they will build an addition on to the house and make it their home permanently.

Ray Turner is working in Fuller's grocery store. Mr. Fuller has been here all winter but the people coming in and the necessity for looking after his new building requires extra help from now on.

One of the reforms inaugurated by the new management is to take away all of the little shanties and sheds that have been used for storage purposes, on the east part of the grounds and prepare the ground for a row of nice cottages on that street. This is quite a venture and if it meets with the success that is hoped for it will make a decided improvement. J. F. Witherel has been taking out a number of stumps near the Turner barn at the head of South street which is a decided improvement and J. H. Champlin has arranged to build him a new barn on the hill just across the railroad track.

Another decided improvement was discovered by the writer on a trip about the grounds this morning. A lot of old cushions, filled with the accumulated dust and germs of years have been in use in the auditorium. James McCully, who was engaged in the upholstery business several years ago, was engaged to fix them up. He has taken the hair stuffing all out and thoroughly renovated it and made new cases for it and it is a decided improvement all around. He has made a first class job of it.

The Jolly Club held a dance in Library Hall, Wednesday evening, April 15th. They had a fair attendance and it was voted a very pleasant occasion. Supper was served in Richardson's café and was fully up to the standard. Much credit is due to Grace Richardson and Lulu Hearn who made the arrangements in behalf of the club.

Mr. and Mrs. J. H. Turner spent Sunday last in Dunkirk.

Riley Johnson has been confined to the house for about two weeks with an attack of la grippe. He will soon be out.

Tom Cooke, son of F. E. Cooke, formerly of the Grand Hotel, is in Brooks Hospital, Dunkirk, after an operation for appendicitis. He is doing as well as could be expected under the circumstances.

There will be a meeting of the stockholders of the C. L. F. A. in Library Hall, Saturday, May 2nd. The business to come before the meeting is in regard to a change in the name, some changes in other details of the Association and general matters of business. A full attendance of those interested is requested.

Mr. and Mrs. A. S. Cooper are spending a few days at Mr. Cooper's former summer residence, "Glenside Villa," East Side, during which time they are preparing to vacate and ship their goods to New York State where they have established a fine summer home on the Cassadaga Lakes. They will sell their place here. Mr. H. F. Munsel, of Ashtabula has been occupying Mr. Cooper's place, Glenside Villa, for a number of years. Ashtabula Beacon-Record.

## HEAVEN IS A DREAM.

So Says Rabbi Hirsch—Resurrection Idea is a Popular Error.

"Do not pin your faith to a vague hope of a meeting in the hereafter, which may disappoint you. To place implicit confidence in the idea of a resurrection after death is wrong. If you are separated in spirit from those you love not all your prayers can unite you in another world."

Standing in the presence of a vast congregation at Temple Israel, Friday evening, April 3rd, Rev. Dr. E. G. Hirsch paused in a sermon to renounce all faith in a material heaven and in the popular doctrine of resurrection and of everlasting life.

Not as an alarmist or a sensationalist did he speak, but so coolly and definitely that not until he had finished did his audience realize the full sweep of his attack upon century-old doctrines.

"At this time of the year," he said, "nature enacts a sort of drama of the resurrection, and all religions have utilized the spring season as a corroboration of the longings of the human heart for a resurrection of the dead. A week from next Sunday every Christian pulpit will point to the empty tomb of Christ as the crowning proof of the reality of the resurrection."

"In all religions and in all churches there is some idea of a resurrection after death. In most of them the idea is too material. On the death of a near relative or a friend we are expected to find comfort in the belief that some time after we are dead, we are to be reunited. To place implicit confidence and faith in that belief is wrong."

"People who are reunited after a long separation frequently find that the reunion is not all they expected it to be. The son who returns to his mother after many years realizes that she does not correspond to the picture he has so long carried in his mind and he is disappointed. The same disappointment is frequently felt by the mother."

"When one is dead to you, taken out of this life, recompense your own life for the loss you have sustained. Mothers who have lost your children, give your love to some other child who has been of it."

[If there is no resurrection—no life after death—and people are not reunited, conscious of each others' existence, in other words that would be annihilation, we would like to know what excuse Rabbi Hirsch has for preaching a religion at all? He can only preach earthly ethics—not religion—if he is to be consistent in this line of thought. The strongest materialist could not say more than he has against the evidences and beliefs in immortality. Ed.]

## Woman Prophet in a Trance.

Morristown, N. J.—For five days Mrs. J. M. Reeve, of Succasunna has lain in a trance. She sleeps deeply as if at rest, and never moves a muscle. The physicians fear she will die without recovering consciousness.

For many years past Mrs. Reeve has been subject to lapses of consciousness, but they have never lasted more than a few hours at a time. At such times, on awakening, she has told strange stories of having been with her departed friends in the spirit land and of conversing with her departed husband. It is asserted that she has foretold the deaths of various persons.

About a year ago she told of a vision in which she saw seven men lying dead. She was so sure that something dreadful was going to happen that she spread the news through out the village. Two days later the powder works blew up and seven men were killed.

"Hold calm, serene and cheerful thoughts while you eat and your food will make you strong, vital, healthy and beautiful."

## FOR SALE.

Cottage and lot No. 11 North St. one of the best lots in Lily Dale. Inquire of Mrs. Nellie Warren.

## THE SILENCE OF THE GODS.

Call a congress of the Nation— Asking all imaginations, With their various creations Then examine their relations And pursue investigations On the silence of the Gods

Oh, the Chaldee calls Eliah, The Assyrians Eliah And the Turk he prays to Alah And the Malay unto Alla, And the Arab unto Allah, Still there's silence 'mong the gods.

Let the Greek implore his Zeus, As the Latin once did Deus, Let the Crete bow down to Thes, And the Spaniard down to Dios And the Portuguese to Deos, And yet silent are the Gods

"Oh, Jehovah! hear the Hebrew! For are we not the chosen few?" There's the Pannonian Istre, And the Celtic-Gaelic Diu, While the Frenchman's God is Dieu; But they all are silent Gods

Be it the Finnish Jumala, Or the Zoroastrian Fetiza, Or the Comandem Brama; Or be it the Chinese Prussa, Or the Persian Panchamae— All are silent Gods.

I turn my face toward the sky I lift my pleading voice on high And to his majesty I cry— "Oh, God, my little child will lie, And how for aid to thee I fly. Wherefore the silence of the Gods?"

The waves are rolling o'er the ship; A prayer was on each trembling lip; The sea still held relentless grip; While shreds of sail the wild wind whip.

The vessel gives her final dip Amid the silence of the Gods.

Where old Pompeii met her doom, Amid St. Pierre's most awful gloom, Where floods and fires oft entomb, And in the battle's dust and fume, No prayer, what e'er it might presume, Did break the silence of the Gods.

"O listen God! the sons of men Have said that you could hear again A broken heart. We call you then, To reach the mountain and the glen, And lend us power to quicken. And still the silence of the Gods."

No increase, sacrifice, or prayer, Inspired by fear or by despair, Wasting away through upper air, Ere met an answer anywhere, "O Heaven! if all power is there, What means this silence of the Gods?"

Who bends the knee and calls for aid Must rise again and ply his trade The same as though he had not prayed.

Or good results would be delayed, The progress of the world be stayed, While waiting on the silence of the Gods.

So all the Gods men have brought, By silence, have been proven naught, By reason, then, our minds are brought.

To better and consistent thought We learn by Nature to be taught; She is not silent like the Gods. —Mrs. Addie Warden.

Spokane, Wash.

Fervent, silent prayer and meditation freshens and strengthens our mental atmosphere—their aura. When you pray pray to the God within and not to an imaginary God outside."

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## THE EXPERIENCE OF A MEDIUM.

Continued from First Page.

"Listen! At twenty years of age I found myself by the death of a near relative, possessed of an ample fortune—far beyond my greatest expectations, and I set out to enjoy it to the fullest extent in riotous living and dissipation, or what is called in earth life, 'high toned fast life.' I turned night into day, I drank of the red wine to my fill, and like a drunkard, slept the bright hours of sunshine away in a drunken sleep."

In this debauchery I lost my true self. Sometimes for months I lived like a virtuous life, for I had fallen in love with 'Viola,' who was an angel in earth life and is now in the realm of light now. She dwells in the sunshine and I see her at long intervals, for she comes now tries to redeem me from this darkness and despair, just as she did in the long ago of earth's existence. But a devil incarnate had possessed me then for I did not heed her warning only at her prayers. Viola, my darling, my dear little angel."

"At last she gave me up in despair and I found a faithful lover and a fond friend in me. A manlier man, a more in form, a king in intellect. A lover deserted me? Only sunk deeper into the depths, into the vortex of misery that seemed my eternal doom."

Some day after I had restrained myself from any manner of debauchery and drunkenness for several months, I had, as my friends said to me, become quite a man. Yet down deep in my soul I knew that I was quite a wreck.

One summer, during a sober spell, I purchased a fine old mansion upon the banks of the lower Niagara river, just above Lewiston, and just on the edge of the gorge, at a point where the gorge is the highest, or rather the deepest. It was a fine old building, situated all alone, amid overshadowing elms that completely surrounded it. I soon put the grounds that surrounded it in a cultivated condition by turning them into a flower garden and making the place a sort of earthly paradise. I thought that by this display I might win Viola back to me.

"This hope was a vain one for her manly lover held her fast bound soul to seek out of reach of all temptations or charms of a worldly nature for he was a giant in form, but he was a giant in sterling qualities compared with the wretch that I had become. I could not blame Viola, for within my very soul I hated her lover, nor could I blame her for loving so manly a man."

"They visited me often at Viola's request, but she did not know the blackened, shriveled soul that slept like a demon within my being or she would never have called upon me in all her radiant beauty and splendor as she did in the halcyon days of long ago when she had a lingering hope that she might aid me to live in a manly and upright manner. Yet she did not dare to trust herself to my uncertain care."

"Time went on apace and when the frenzy of a night's debauch came upon me I would shut the world out and behind barred doors and closed windows, in my seclusion curse the fate that I had brought on myself."

"But one day—one fatal day—Viola and her lover called on me and offered me hospitality for the whole afternoon. I had but few servants; one half deaf 'auntie' and a coachman, or valet, and a gardener. (Continued next week.)"

### ANOTHER LIE NAILED.

Sir William Crookes' Alleged Retraction, Proven False Over His Own Signature.

An article recently appeared in the *Louis Globe-Democrat*, bearing with this assertion:—"Sir William Crookes no longer stands for Spiritualism in an open door to the unseen. He confesses that the chase for the direction has led him to a false trail."

The wicked libel has been widely circulated and used as an effective argument against Spiritualism. As a champion in the foremost ranks of scientific men, Spiritualists have been bound to mention the names of William Crookes, Flammarion and Crookes, who have had the courage to face the opposition of the learned associations to which they belonged and declare their convictions.

I have been appealed to asking if the report was true. I would have answered from my knowledge of the man, that it was not possible for it to be true, yet I had no evidence to make this positive assurance. Hence I wrote to Sir William Crookes, stating the report, and asking if he had changed his views. The following is his reply.

Hudson Tuttle,  
Editor-at-Large, N. S. Association.

My Dear Sir:—In reply to your inquiry of the 11th inst., I beg leave to say that there is no truth in the report you mention.

William Crookes.  
I am also in receipt of a letter from Mr. James Robertson, of Glasgow, one of the ablest writers in the ranks of English Spiritualists, in which he affirms that Sir William has the same firm belief that marked his investigations and are recorded in his remarkable book on psychical research. Like similar charges against Flammarion, it is made for the purpose of impeaching a chief witness and thus destroying his evidence. In this despicable game it has met with signal defeat.

If it were not for expecting a miracle, we would look for the editors who have published the falsehoods with such relish, and stunning headlines, to publish a "retraction," but this is so remote from their ideas of policy, and honesty, that we are happily disappointed if they publish a contributed article on the subject.

Together, this and the "retraction" of Flammarion, will be reported in sermon and through the press as though never doubted or denied. They will be added to the stock-lies which are reiterated by the enemies of the Cause.

Every scientific man, and every one of mental ability, who has investigated Spiritualism, has become its advocate, and once an advocate has remained steadfast. There is not one instance of "retraction."

Hudson Tuttle,  
Editor-at-Large, N. S. A.

Followed the Directions of a Clairvoyant and Caught the Thief.

The following from the Boston *Globe* indicates that either good luck or something else came from following the instructions of a clairvoyant. Springfield, Mass., Jan. 28.—A clairvoyant's information enabled R. Ferrara to secure the conviction in today's police court of Samuel King on the charge of larceny.

Ferrara claimed that King entered his store on Dwight street Monday and bought five cents worth of dates. Ferrara went to the rear of the store to get the dates and after King's departure missed \$40. He consulted a clairvoyant who told him that if he would patrol Main street for a day he would find the man who bought the dates.

The police were skeptical regarding the plan, but told Ferrara that if he saw his man to seize him and call for them. Ferrara passed the morning on Main street without results, but in the middle of the afternoon met King at the corner of Harrison avenue and compelled him to accompany him to police headquarters.

King insisted that he knew nothing about the \$40 but later admitted the theft. He pleaded guilty in court, his fine of \$30 being paid by his mother.

When I am Born Again.  
BY J. W. DENNIS.

Wear no black for me  
When I am born again;  
Place no pall on coffin lid—  
No robes of darkest night—  
Nor clouded brow;  
But robes of light.  
With roses white,  
And roses red,  
To be my bed  
On funeral pyre.  
No woe, no wails,  
No sorrow's veils,  
No tears of grief,  
No hireling hack,  
No priestly quack,  
But shouts of joy!  
And songs of mirth,  
Proclaim the news.  
ANOTHER BIRTH.

"Inspired writers, in most part, write while in the super-conscious state—the perfectly non-attached state. They are mediums and channels and instruments through which, and on which, the great God speaks wisdom and plays glad music. Poets utter great and wise things which they do not themselves understand."

## ALLIGATORS AS BOATMATE 3

Experience With One That Had Been Apparently Killed.

Alligators move rapidly under water, are hard to see, harder to hit, and a harpoon will penetrate only the least accessible portions of the body. Nor does the title to the hide necessitate pass with making fast the weapon.

One afternoon in the Chesapeake Bay a large alligator was towed up and down the stream for an hour or two and then sunk in its deepest part. I pulled on the line until the boat was directly over him and stirred him up with the harpoon pole. He rolled himself up on the line in the manner peculiar to sharks and alligators and banded the boat suggestively. We rowed to the bank and, making fast to some bushes, hauled on the line until we succeeded in worrying him nearly to the bottom, when he rose to the surface and tacked us with open mouth. We repelled the attack with harpoon pole and rifle. The former was promptly bitten in three places, but the latter apparently finished him. It was so nearly dark that we decided to carry him in the skiff a mile down the river to where our sloop was anchored. We broke the seats out of the boat and together managed to lift the head of the alligator aboard and tie it. We then tied the other end, when the reptile came to life and landed a blow with his tail which lifted me out of the skiff. I saw him, with the breath knocked out of my body and my hand and face badly cut by the grass.

Boat and boatmen were capsize. As my rifle had fortunately been left on the bank, I was able to kill the alligator again. We secured him by floating the boat under him and then balling it out. The alligator completely filled the boat, so that my companion and I sat upon his back as we paddled down the river with gunwales unpleasantly near the water.

It was growing dark, and the water around us was becoming alive with alligators. While we were reflecting upon our overloaded condition our alligator came to life again and shifted ballast until water poured over the gunwale. We quickly balanced the boat, only to see it again disturbed and to ship some water. A scramble for the shore followed, which we reached without capitulating and where we left our victim for the night after again killing him. In the morning our buzzard friend from the Homosassa river, surrounded by his family, was sitting above him in the tree waiting for us to attend to our evening duties.—*Country Life in America.*

## UNPLANTED CORN.

It Has a Matter of Getting Unseen in the Spring.

"It looks all," said a Bergen county farmer, "what curious things we find in nature that we can't explain. You kin go over a lot of 'em, and there's yet one that you can't tell me why it is. That's corn heathin' up in the spring."

"You take a lot of corn. I don't care if it's whole corn or cracked corn or cornmeal. You keep it in any kind of storehouse—the common granary, like we have on the farms, or the store or brick buildin', like many of the grocers and feed dealers have it in. When it comes corn plantin' time, that corn of yours 'll git uneasy. Soon's the blades start out of the ground, ben you'll have to hustle to save your corn."

"Seems as when the time comes a long fur corn to be planted the corn in the bags, no matter what shape it's in, begins to heat up, and when the planted corn begins to grow what you've got stored will git so hot it'll fairly smoke. You've got to take it out of the bags and spread it out so it'll cool off or you'll lose it all. In a few days it'll cool down again, and you won't have no more trouble with it durin' the summer, no matter how hot the weather gets. It's just when the planted corn starts that's all."

"Curious? Of course it's curious or I wouldn't speak of it. I might understand how whole corn would act that way, but when it comes to cracked corn and cornmeal then it's too much for me. And I'll bet you can't tell why it is, 'cept it's just nature tryin' to assert herself."—*New York Mail and Express.*

## Writing on Wood.

Some persons are of the opinion that the first writing was upon thin pieces of wood. From their convenience this seems probable. Each board was used at an early period by the Greek and Romans, and were frequently covered with wax, which was of course more easily written upon than the bare wood, where wax was used errors were readily erased by rubbing with the blunt end of the piece of metal which served as a pen. To make the writing more durable it appears that some lack substance was spread over the surface of the wax and remained in the recesses of the letters.

Nothing is sacred or eternal, but the soul is immortal. The soul resides in form, but is formless; it creates conditions, forms, but was ever conscious.

## BOOK NOTICES.

Any of These Books Can be Had at This Office on Receipt of Price.

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An outline of the Religion of the Future; preaching the gospel of redemption by reason and science; reconciling instinct and precept; and making nature the ally of education. By Prof. Felix L. Oswald. Cloth, \$1.

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Taken from the public records of the colony of Connecticut previous to 1665, as printed in a compilation of the earliest laws and orders of the General Court of Connecticut, from the original records remaining in the office of the Secretary of State, and from Dr. Lewis' book on Sunday legislation, etc. Nine illustrations made especially for this book. 25c. The book also contains an account of the persecution of witches and Quakers in New England and a summary of the Blue Laws of Virginia. Price, paper, 25 cents.

### CANDLE FROM UNDER THE BUSH.

By William Hart. 1,306 Questions to the clergy, and for the consideration of others. Cloth 75 cents; paper, 40 cents.

### THE CHRIST MYTH.

By Elizabeth E. Evans. Showing that the Christian Christ is a composite of earlier messiahs, and is not a historical character. 25 cents.

### CRIMES OF PREACHERS.

This is a tabulated account of the crimes that came to the notice of the author by his reading in the secular papers for a series of years. Name, date and location are given and it comprises a list of about 3,000 crimes committed by ordained ministers of the gospel. Just the thing you need as a counter irritant when the clergy begin to condemn your actions. 25c.

### DESIGN ARGUMENT FALLACIES.

This book by the Editor of the *Truthseeker*, attempts to show that that Nature does not exhibit the marks of having been designed by an intelligent being. It is a brief, but plain statement for the benefit of truth seekers of all classes. It solves many perplexing questions. Paper, 15 cents.

### BOCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

### INFIDEL DEATH-BEDS.

have ever been a fertile theme for pulpit eloquence, and the clergy have drawn harrowing pictures of the fears and the recantations of sentiments held by the greatest Infidels of the world. This book gives a true account of the death beds of a number of noted Infidels and shows the claim of recantation to be simply clerical dreams. The author is one of the ablest English writers. Paper, 25c.

### MEN, WOMEN AND GODS.

This work by Helen H. Gardner is a very able one. It has been con-

sidered by many as her best written and an authentic and authoritative work. It is well bound and printed on fine toned paper. The contents consist of chapters on Men, Women and Gods; Vicarious Atonement; Historical Facts and Theological Fictions; and the appendix contains an address to the clergy. A fine Introduction by Col. Ingersoll. Paper, 50 cents; cloth, \$1.00.

### NO BEGINNING;

or The Fundamental Fallacy. By William H. Maple. An exposure of the logic underlying the popular belief in a creation or a first cause and showing how the infallibility of the Pope and other church dogmas have been deducted therefrom. Cloth, 75

### OLD TESTAMENT STORIES

#### COMICALLY ILLUSTRATED.

This book is a compendium of 400 pages of amusing biblical criticism. 200 comically illustrated biblical topics having a picture on one side and the text descriptive of it on the other. It will make you laugh; it will corner the parson; it will give you much light on the origin of the Old Testament. Board cover, \$1; cloth, \$1.50.

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144 propositions embodying the most palpable and striking self-contradictions of the Bible, with a summary. Compiled by W. H. Burr. Paper, 15 cents.

### RIGHTS OF MAN.

By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

### ANSWERS TO CHRISTIAN QUESTIONS

by D. M. Bennett. A reply to most of the questions usually asked by a church-member who is told for the first time that the Bible is untrue. Paper, 25 cents.

### FATHER TOM AND THE POPE;

or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

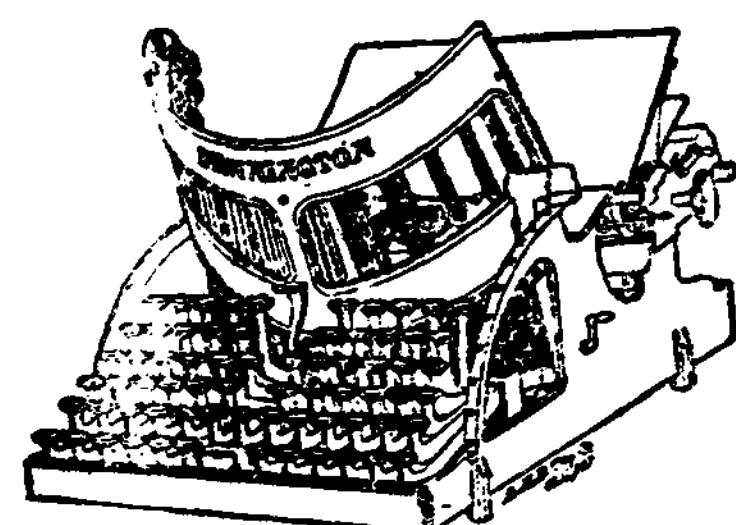
### WOMAN, CHURCH AND STATE.

This is Matilda Joselyn Gage's last and best work. Every woman ought to read it. It handles the subjects legitimately connected with it in a fearless manner and calls them by their right names. It is nicely printed and bound and will make a nice presentation volume. It ought to be widely read for the light it will throw on many subjects. Cloth, \$1.50; paper, 75 cents.

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# STUDIES IN HYPNOTISM.

Conducted by Prof. Lewis R. Hillier.

Address all communications pertaining to this department, and send all books on Hypnotism for review, to Lewis R. Hillier, Gloucester, Mass.

Jesus saith unto him, Rise, take thy bed and walk. \* \* and immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. John v. 8-9.

## TELEPATHY.

That mystic power,  
Vibrations of eternal thought,  
Thy gleams of truth  
Across the ages flock.

## HOW TO HYPNOTIZE BY MAIL OR TELEPHONE.

In such tests as hypnotizing by telephone, placing subjects in the cataplectic state, etc., a good, susceptible subject must be used. It is possible for an operator to hypnotize subjects who are miles away. He can do this by the use of the mails or telephone.

This class of work is generally performed as a test of the operator's ability. There may be value in such experiments when made for the purpose of relieving the subject of some disease.

To hypnotize by mail, the operator first hypnotizes his subject and shows him a card with some strange design or a written formula on it. While showing him the card, the operator must forcibly suggest that the subject will go to sleep when he receives the card by mail. Then he awakens the subject and the preparation is complete.

I will state here that the operator should tell the subject that he will sleep only a few minutes and then he will awaken feeling greatly refreshed. To hypnotize by telephone the process is the same as in hypnotizing by mail except that the operator suggests that the subject will sleep upon hearing him, (the operator) speak through the telephone. The operator is perhaps in some distant town having arranged everything before going there. The subject is at B— and the operator at A—. The operator calls up the subject and asks if he is ready. The subject says, "Yes, I am seated in a chair at the phone." The operator says, "Fix your gaze on the round, shiny bells on the top of the telephone box and in a few moments you will go to sleep. You are now going to sleep. Sleep!" The subject will then succumb to the influence, drop the receiver and fall back in the chair sound asleep.

If the operator has used proper suggestions the subject will not waken until the operator arrives, or until a certain length of time has elapsed.

## FAITH.

Many people are relieved from the bonds of disease by faith in some power or remedy. The cures by faith are effected that way. The subject concentrates his mind on the belief that the relic before which he is to be taken will cure him. He talks about being cured; he thinks about being cured; and perhaps he dreams about being cured. In this way his mind is made ready for the greater effect to follow. His expectation has been wrought up to the highest pitch and when he arrives before the relic, the suggestion of cure comes into his mind and he shouts with glad surprise as he feels his sickness departing. This sort of cure by faith depends upon the suggestions of the patients' friends and upon his own affirmations or auto-suggestions.

People have been cured of sleeplessness or insomnia by giving them bread pills; or something which they believed was a sleeping potion, but which, in reality, contained no drugs whatever.

## CLAIRVOYANCE.

Clairvoyance means clear seeing. The clairvoyant sight is a natural gift which manifests spontaneously in some cases, and it is developed by patient practice in others. It is sometimes developed in mesmeric subjects.

The clairvoyant, with closed eyes, can see things that are not visible to the physical eyes of others. He can note what is happening at a distance, predict future events, and receive communications from the so-called

dead. A clairvoyant can look into the inner life of a person, know all their feelings, see their secret thoughts and know all their past life. Distance and time offer no bar to the clairvoyant sight. A clairvoyant who is developed under mesmeric influence is under the suggestion of the operator and sees things the operator wishes him to see. The method of directing the visions of a clairvoyant subject is as follows: The subject is mesmerized and told to go to a certain place. After a time the operator asks him if he is there. If he answers in the affirmative, he is directed to describe the surroundings, etc.

In this manner many mysterious disappearances have been cleared up. There are several important rules to be kept in mind in connection with the clairvoyant subject. He should be used for experiments of this kind and no others. He is very sensitive and the operator must watch him carefully and not work him too hard.

## ANIMALS ARE CONTROLLED BY MESMERIC POWER.

The mesmeric power of man can be successfully exerted over animals, birds, reptiles and other creatures of the earth, air, and sea.

Famous horse tamers were known to mesmerize and fascinate the horses which they tamed, making them perfectly docile, and compelling them to follow the trainer like a dog.

There are Hindoos who fearlessly enter the jungles which are infested by man-eating tigers and other wild beasts without being harmed in the least.

Horses, dogs, elephants, fowls, and many other creatures have been influenced either by hypnotism or mesmerism.

## THINGS THAT PREVENT HYPNOSIS.

Mistrust manifested either by the operator or any one present will detract the attention and thus interfere with the mental state of the subject necessary for hypnosis. The least word or gesture is often enough to bring this about. Great variations in susceptibility to hypnosis manifests itself in the same persons at different times and places. A man who in private is easily brought under the hypnotic influence, may prove entirely refractory before a large company of people, especially if there be a goodly number of skeptics among it. These adverse thoughts are received by the subjective mind of the sensitive subject and he is influenced accordingly.

Disturbing noises, also, often have the power to prevent hypnosis. This is more often the case in first experiments than after the subject has learned to concentrate his thoughts. Malodors, however, such as tobacco, or whiskey tainting the breath of the operator, an illy ventilated room, or anything disgusting to the nostrils of the subject, will often prevent hypnosis in the greatest sensitive. The best conditions, therefore, are trustful, quiet, and cleanly surroundings.

## Suggester and Thinker.

In 1840, Dr. Braid, a physician of Manchester, England, discovered that by placing a bright object before the eyes of a subject, and causing him to gaze upon it with persistent attention, he could throw him into a condition similar to that produced by the phenomena of mesmerism. The method was simple and easily applied, but the higher phenomena, such as clairvoyance, clairaudience, and thought transference, could not be produced by this method. The greatest phenomena have been produced, through the flight, or Mesmeric theory. Mesmer is duly entitled to having made the greatest discovery of any of the scientists on this subject. The name "Hypnotism" was adopted by Braid when he regarded himself as the discoverer of a principle which embodied the whole principle of the science of induced sleep. Ever since Braid's discovery the word "Hypnotism" has been understood to embrace all the phenomena of the trance or other powers, ple sleep, magnetism, mesmerism and all kindred subjects.

## REMARKS CONCERNING

### THE SUBJECTIVE MIND.

BY LEWIS R. HILLIER.

In No. 103 of this paper, I see that Mr. Hudson Tuttle, Editor-at-large for the N. S. A., takes exceptions to my article on the "Subjective Mind." I wish to make some remarks, and set myself right in the light of Mr. Tuttle as well as any other reader who may have interpreted my article as he did.

First he says: "In a late number of the Sunflower was an article on the 'Subjective Mind,' which, if its premises be granted, sweeps away every evidence of spiritualism, by accounting for all its psychic phenomena."

Now, I did not, in any article, claim or suggest that the subjective mind theory could account for all the evidence of Spiritualism. I tried to show that the manifestations of the subjective mind, made no claim that manifestations were not sometimes helped by spirit friends. I believe that and do, influence such people; but, in the majority of cases, it is the subjective mind which gives the hedging or recanting when I make this statement, as it is in perfect harmony with the views expressed in some of my former articles.

Second, "The article contains nothing new, being a restatement and quotation of fact from Dr. Hudson's book."

Part of my article was written with Mr. Hudson's explanations in the article is original, being my interpretation of his interpretation of experiments as well as from contemporary readings.

Third, "That there is a subjective mind, concealed by the active, everyday mind, is a baseless assumption."

The subjective mind theory is the most sensible hypothesis to explain the fact of hypnotic and mesmeric trance, sleep-walking or somnambulism, etc., and it is the best theory of any kind, which I have read of.

I am not being original with Mr. Hudson, but he has collected the best interpretation of the subjective mind.

This theory is regarded as being as near correct as possible, at present, by the leading hypnotists and others who are versed in knowledge of hypnosis and kindred phenomena. If Mr. Tuttle can give a better theory to explain general hypnotic trance, and similar conditions, he should immediately do so.

Fourth, I never claimed that the subjective mind is in every way superior to the conscious, and I don't think Mr. Hudson made such a statement either. The true interpretation is this: The memory of the subjective mind is perfect, and I think any person who has the slightest knowledge of hypnosis or clairvoyance will agree with this. We cannot become great by simply entering the subjective state; we must first accumulate knowledge by objective education and we must develop our mind along intellectual lines. The subjective state, the silence, the subliminal consciousness, or any other name which you may give it, is the crowning of all knowledge; it is the magic wand of genius.

I am not a materialist, far from it. I accept the subjective mind theory, as far as it conforms with my Spiritualistic belief. I do not accept the whole of Mr. Hudson's book.

Mr. Hudson makes the mistake of trying to explain all of the psychic phenomena by his theory, while some Spiritualists make a mistake by attributing all psychic phenomena to dis-embodied spirit. I take the middle ground, and try to extract the truth from the beliefs of both.

It would be rank folly to try to make either explanation cover the field of psychic phenomena. We should not be bigoted, but we should accept truth wherever we find it.

The trance of Tennyson was simply a condition of self-induced hypnotism, brought about by auto-suggestion. A state similar to that condition known as the subliminal consciousness.

Blind Tom probably owed his musical ability to his subjective mind.

There are many cases where idiotic persons possess musical and other powers, but where there is no evidence of spiritual forces at work. I think we can safely set such

manifestations under the head of subjective mind power.

I do not believe mediumship to be a manifestation of the subjective mind; but much that passes for mediumship is simply a trance state brought on by auto-suggestion, and the communications which often do not rise above the information contained in the mind of the sitters, amply prove this.

A properly developed psychic may be able to give wonderful information of things, past, present and future, without consulting spirits at all.

In conclusion I will say, that I try to view things as they are, analyze and classify facts, using common sense and reason in so doing.

## A Card to the Public.

It gives me pleasure, Mr. Editor, to inform you that we have now a good supply of Spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one association, nor hundreds to any individual, as we have to send them to applicants all over the U. S. All who can send stamps for postage for the tracts they apply for, are requested to do so, as the postage bill alone for this work comes heavily upon the N. S. A. As before stated, we have no special printing fund, hence, we cannot do as much in this line as we desire to. All who have—since my last explanation of this subject, made any contribution toward mailing tracts free to the petitioners for them, have our sincere thanks. Any friend who can spare a dollar to aid in the tract distribution, will be sent copies of our tracts, and a copy of either—according to choice—a spiritual book, bound in cloth, entitled, "Leaflets of Thought" or of "Violets," a booklet of choice poems.

MARY T. LONGLEY,  
Sec'y N. S. A.

600 Penn. Ave., S. E. Washington, D. C. #15-03

A church that can be seen for miles is to be erected in the West End. This is fortunate. Many St. Louisians will thus be able to frequently see the outside of a church, even though they may never behold the inside of one. St. Louis, *Globe-Democrat*.

There is a church on the corner of Sulphur and Way avenues. The joker would say that attending at that church was a sulphurous way to get to heaven. St. Louis, *Globe-Democrat*.

## Dunkirk, Allegheny Valley and Pittsburg R. R.

(Central Standard Time.)

No. 1.	No. 2.	IN EFFECT NOV. 28, 1892.		No. 3.	No. 4.
a. m. p. m.	a. m. p. m.			a. m. p. m.	a. m. p. m.
7.10	7.09	Lv.	Dunkirk	Ar.	6.00
7.10	7.15	Lv.	Predonia		10.92
7.14	7.19		Laona		9.55
7.34	7.39		Lily Dale		5.42
7.39	7.43		Canadaga		9.29
7.49	7.53		Moena		8.21
7.53	7.58		Sinclairville		9.24
8.02	8.07		Gerry.		9.15
8.12	8.17	Lv.	Falconer	Lv.	9.04
8.45	8.50	Ar.	Jamestown	Lv.	8.30
8.55	9.00		Falconer Junction	Ar.	8.47
9.10	9.15		Warren		8.07
10.25	6.30	Ar.	Titusville.	Ar.	5.50
a. m. p. m.	a. m. p. m.			a. m. p. m.	a. m. p. m.







## IS SPIRITUALISM A RELIGION?

I have frequently heard some prominent Spiritualists say that "Spiritualism was not a religion," while I have always affirmed that it was not a religion, but also a science and a philosophy—a philosophy so outstanding that it reaches from one end of the other—from the material to the spiritual.

Those who object to Spiritualism as a religion are generally that class of people who have not yet got over their orthodoxy; or else those materialistic Spiritualists who only acknowledge Spiritualism for what material advantages they can derive from it.

As for myself, I hold a higher conception of Spiritualism. For nearly twenty years that I have been a believer in it, and during that time I have witnessed about all its phenomena and manifestations on record, and yet the question arises, What does all this lead to if not to a higher life both here and hereafter?

The very teachings that come from the other world declare that we must live a spotless life here so as to clear the way for a higher advancement over there.

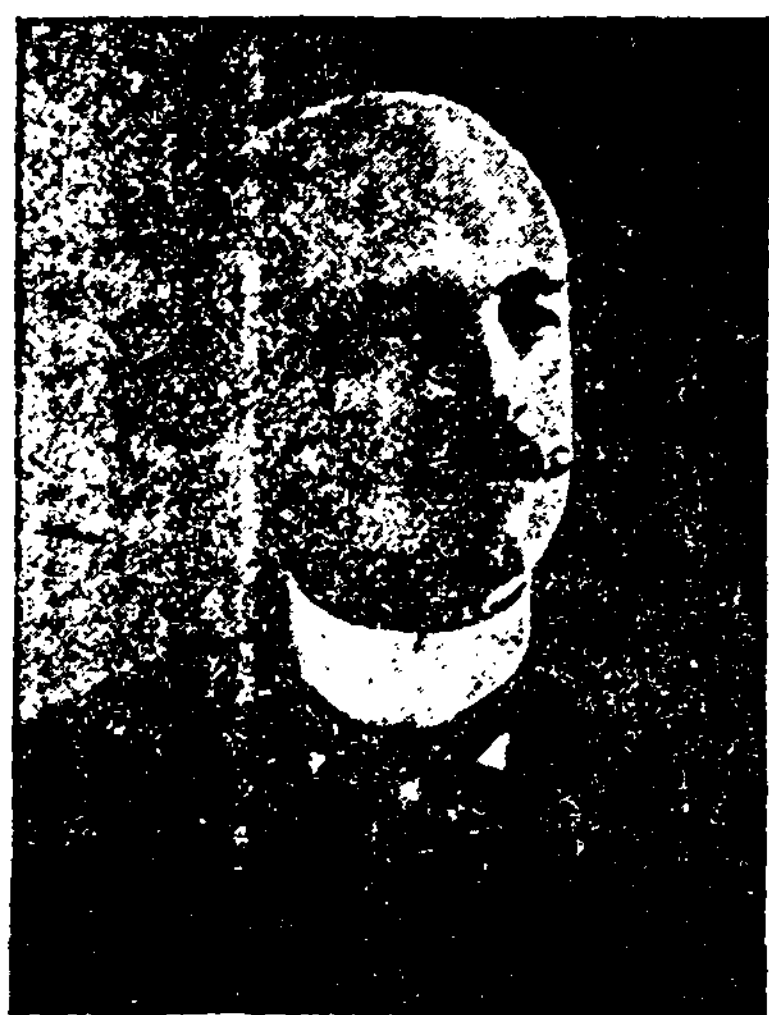
Some people, especially modern Christians, more so than modern Spiritualists, are so infatuated with the world that they think nothing about the way to come until about the closing scenes of life, then, like Solomon, they begin to mourn and say that "it is all vanity and vexation of spirit." The modern philosophical Spiritualist soars far above the modern worldly minded Christian in his moral conception of things. The former is a philanthropist—a humanitarian—a reformer, who is constantly fighting against the power of evil; the latter is all for self, regardless of the teachings of Christ. In fact, Christianity has degenerated into a religion of formality and observances, while within she is a rotten sepulchre.

Not so with Spiritualism. She tries to brighten up and illuminate the world with the best of thoughts, her aspirations are high and noble, and she goes on working for the emancipation of humanity from social and religious thralldom.

She seeks and asks for no savior. With her it is "man heal thyself," "your works shall we know you." "Your works are jewels that will decorate your crown, and lift you up or cast you down." The true Spiritualist cultivates and develops his psychic, or soul, nature. He tries to lift himself above the low, mean and contemptible things of life. He does good for its sake alone and not for the fear of an angry God. He derives pleasure from the pleasure he gives to others. Generally speaking, his life is consistent with the actions and belief. He does not preach one thing and practice another, like the average Christian. He knows that for every breach of Nature's laws he must suffer. He therefore endeavors to understand her laws and conduct himself accordingly, and thereby becomes an intelligent and cultivated citizen of earth.

Is it a religion? Surely it can be nothing else when it has a tendency to refine the human soul and fit it for a better world than this. Do not those disembodied souls tell us again "that as we sow, we shall reap?" Then let us "scatter seeds of kindness for our reaping by and by." Yes, but we reap them also here. What is it not worth to see a smiling countenance instead of a sad and sorrowing one? Human life is so varied according to circumstances and environments that some allowance must be made for the less fortunate in life. Therefore we have to some extent, to be "our brother's keeper." According to our psychic philosophy even an evil thought is unwarranted; it stands against us in the eternal realm of thought. It will have to be wiped out in our progressive march onward and upward.

Probably some think that Spiritualism is not a religion because it is not creedal and sectarian. Of course not. It is more far-reaching. It knows no nationality, no creed, no race, no color. It affirms "The world is my country, to do good, my religion." It is the religion of love, not of hate, like our modern Christian friends, who are always quarreling about creedal and religious questions and church government. What a fine specimen of Christian charity was shown in Calvin, who



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put Servetus to death, and the Roman Catholic Church who did away with Luther.

The Christian church of today has no use for reformers; that is why they hate Spiritualism. But Spiritualism is here, it is growing, it has come to stay, in spite of all that our opponents say. Spiritualism gives the disconsolate Christian mother proof, yes, demonstrative proof, that her child she loved so well is not dead, but its echoing voice says, "Mother, weep not for me, I am happy."

Modern Christian doctrine tells her that at some unknown time—the resurrection or day of judgment—those ashes shall be collected together, judged, and mother and child may never meet in the celestial world.

Spiritualism is a rational religion. It affirms a continued existence, with possibilities of progress hereafter, which are somewhat limited here in consequence of our environment. The religion of Spiritualism does not require you to be everlastingly singing praises to the "Great Unknown." But to put your best thought into action and undo what centuries of superstition has done. It is true that we have no priesthood, neither do we want any; for that is what I would call the commercial part of Christianity.

Years ago the English Bishops used to sell to the highest bidder those livings. It was called the "sale of souls." Of course, in this enlightened age we have no souls to sell. It takes us all our time to develop the soul, refine it, purify it and fit it for a better existence than this. Such is the experience of

Your Humble Servant,  
**JOHN STUBBS.**  
King, Ont.

Meeting Closed For the Summer at Corvallis, Oregon.

To the Editor of the SUNFLOWER:—You will have noticed ere this, through the *Philosophical Journal*, that the First Spiritual Union, of Corvallis has closed the regular lecture season with Anniversary services. We hope to open Barrett Lyceum the coming season with renewed strength and vigor. But the people want to see as well as hear, and so the Union has decided to secure the assistance of a good physical medium for public demonstrations. We wish to come in communication with such a person.

What queer ideas some people have of Spiritualism. We must tell you of a recent caller, a lady, from a neighboring town. She introduced herself as a Spiritualist, thereby gaining a warm welcome from our household. In answer to queries concerning Spiritualism in her town the following facts were gleaned: Many Spiritualists; a number of mediums; but no meetings; no organization. As for herself personally, she was a member of the Christian Church, and she could not give up her Bible or her religion to join a Spiritualistic society, she, calling herself a Bible or Christian Spiritualist. She also informed us that she could talk with her dead friends, and that it was a common thing, in quiet hours, to hold direct converse with God. She was as settled in her belief of communication with a personal Deity as any orthodox can be settled in a creed. And

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as all communication from God were held as sacred—and about as illuminated as a person. Deity can make them, you will readily perceive the result, knowing at a glance, the true spiritual unfoldment of such a recipient.

We surely must recognize the great variety that exists under the name of Spiritualism, and also that this variety is necessary as a part of nature—and that the oneness of life is broad enough to encompass all, and we as Spiritualists should be broad enough to be patient loving and charitable, reaching upward for more light, and giving where we may.

A man cannot expect to advance but let him refrain from denying he right to advance to others. So it is to me, often labeled according to the perception of its hat there is nothing more in it than talking with the dead. Why, communication is, whether incarnate or decarnate. It is often in vain to hold up or "Declarations." "First, we believe in Infinite Intelligence. Second, we believe that the phenomena of nature are the expressions of Infinite Intelligence. Third, we affirm that our understanding of such expression, and living in accordance therewith, constitutes the true religion." There is where we stand. "Study the finite expression—learn more of nature's laws—learn to live, and to realize the Oneness and beauty of all life.

Mrs. JESSIE S. PEIT FLINT.

Evangelical Union Against the Jesuits.

Berlin, April 4.—The Evangelical Union, the strongest protestant society in Germany, is collecting hundreds of thousands of signatures to its protest against the readmission of Jesuits as a political body. The protest says: "The admission of the Jesuits means nothing short of a threat to religious peace. May those in authority take heed, sometimes that religious strife, instigated by the Jesuits, may not once more threaten the peace of the Fatherland."

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